

THE BAPTIST.

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Revivals.

The secular press seems to have adopted the phrase, when announcing a proposed religious meeting for the purpose of awakening sinners, that "the church is going to hold a revival." Some Baptist ministers have fallen into a similar habit: speaking of beginning a "revival meeting." I confess to being somewhat old fogey in some things, and don't like the innovation. All the revivals of faith in the Christian heart, to be genuine, must come from God, by His Holy Spirit.

In one sense, Christians may be said to revive each other, that is by "comforting one another" in the words of Jesus, and even this is through the "power" of Christ. Many rely almost wholly on an Evangelist; when they should not even depend solely on the pastor. Consecration is demanded, and earnest, constant prayer on the part of church members, in order to secure a manifestation of the presence of the Holy Spirit, without which there can be no "revival."

A revival implies a previous work of grace, with a weak faith in the heart which needs strengthening. Faith must be alive, though practically asleep. Only Christians, then, can be revived; sinners must be converted. Evangelists may be needed to arouse sinners and bring them to repentance; but it is the pastor's work to look after the sheep. The church should not expect an evangelist to do its home work; but help to support one or more to "Go and preach the gospel to the destitute and unconverted."

If the children of Christian parents are not early brought to the Savior, home people or the church is at fault. There has surely been neglect or injurious influence in environment, if not careless teaching. Here comes in pastoral visitation, for the pastor can thereby learn the needs of his people, in order that he may encourage and instruct them. This should not be left for the evangelist at a periodical meeting for a revival. Persons brought into the church under high pressure, or undue excitement, require the same pressure to keep them in a line of duty.

This plan of periodical so-called revivals is a snare to keep church members from their personal duties and obligations, and relegating responsibility to the preacher—often slighting the pastor and seeking an evangelist. Now the evangelist is all right, but he has a call to work outside of the churches. Pastors may help each other, of course; but they who turn their congregations entirely over to an evangelist, run a great risk, and have no authority. Further, young people under the preaching of the gospel should be im-

pressed with the fact that there is no command to continue offering them salvation, after once rejected. Hence they may not put off decision from one meeting to another.

L. A. DUNCAN.

Week of Self-denial and Prayer.

Very soon you will be engaged with the noble women of the Baptist Churches throughout the South in a week of Prayer and Special Effort for the work of our Home Mission Board. The Lord's favor upon our entire work is being shown in a marked degree. Never were the labors of our Missionaries more abundantly blessed. And the demands for enlargement are so imperative and the consequent need for money so great that I beg you to remember us daily in your prayers. If you ever laid a generous gift upon the Lord's altar, please do so for Home Missions, and enlist the help of every good woman you can influence for this great work. I do sincerely hope this special effort of our consecrated women will bring not less than \$10,000 into our treasury. How much of that sum will you give? How much will you induce others to give?

May there come to each and every giver the blessing contained in the recovered beatitude, preserved for us by Paul from the lips of our Lord: "It is more blessed to give than to receive."

Yours in Christian bonds,
B. D. GRAY, Cor. Sec.

A Letter.

CLINTON, MISS.

DEAR SISTERS:

The swiftly flying months have brought us again to the observance of the "Week of Self-denial and Prayer." Let us remember that this opportunity is only an "open door set before us" for the advancement of the Lord's work in our own land. Let us see to it that none shall shut it against our endeavors—nor against great personal blessings resulting from our efforts.

I have been thinking much about this week of Self-denial and Prayer, and have wondered how many of the sisters in this association would make a real effort to attend these meetings of waiting before the Lord in a whole-hearted willing service, such as he delights to own and bless. If we will draw very close to God, then will the tithes be brought in, the windows of heaven will open and great blessings will be poured out upon us and the work we are trying to advance.

With Christian love,

(MRS.) A. J. AVEN.

Coastwise.

J. B. SEARCY.

The outlook for the Baptist cause in the Gulf Coast section is brighter than ever before. The coming of Dr. W. C. Grace to Gulfport is an omen of a brighter day for that coming city. The Sunday School has about doubled in two weeks and the congregation for preaching well fills the house. The preacher and the people are all hopeful. They all seem to have a mind to work. A pastor's home is a felt necessity, and we confidently look to see one completed before many moons. Sister Grace, whose health was poor before coming to the coast, is already improving. We trust she will soon be vigorous.

Now that the Panama canal is an assured success, "deep water" at Gulfport—sufficient for large ocean steamers to load and unload, is what we may reasonably expect. Baptists want to keep pace with the progress of this coming city and Dr. Grace is just the man under God to direct our affairs there.

And now the news comes that Rev. O. D. Bowen, the old time standard bearer on the coast, has bought nice property at Handsboro and expects to move there with the opening of next year. The reinforcing of our ministerial ranks by such men as Grace and Bowen gives bright hope of permanency in our work. Our mission at Point Cadet is still flourishing. There is ample room in Biloxi for two strong Baptist churches. We are just beginning to get in shape to do effective work.

Last Sunday your correspondent preached three times, morning and evening to attentive congregations at the church, and at 4 p. m. to the old soldiers at Beauvoir. Quite a number of the veterans are Baptists and they enjoy hearing the gospel. We mean to look after these regularly.

We talk of breaking law; we can only break ourselves against it. But if we sin against Love we do not destroy her; we take from her the power to redeem and sanctify us. Believe, then, in hell, because you believe in the Love of God—not in a hell to which God condemns men of his will and pleasure, but in a hell into which men cast themselves from the very face of his Love in Jesus Christ. The place has been painted as a place of fires. But when we contemplate that men come to it with the holiest fires in their nature quenched, we shall justly feel that it is rather a dreary waste of ash and cinder, strewn with snow—some ribbed and frosted Arctic Zone, silent in death, for there is no life there, and there is no life there because there is no Love, and no Love because men in rejecting or abusing her have slain their own power ever again to feel her presence.—George Adam Smith.

How Did You Decline?

BY B. G. LOWREY.

Sometime ago I scribbled a little article to THE BAPTIST on the treatment of the deacon. Ever since that time some more thoughts along the same line have been afflicting my head. Please let me get rid of the thoughts, and see if it won't help my headache. It's somebody else's time to bear the affliction awhile. Well, here it is, Brother; take it, please: "How did you decline? Perhaps it was the deacon came to you; perhaps, somebody else. — Some lady or little girl may be. Or possibly some crank — Grant that even. And maybe you really did not feel it your duty to give to the object presented; and maybe you were right — Grant that, too. But how did you decline? There are two ways to do it. Sometime ago in Jackson some little girls were collecting money for the Beauvoir Fund. I saw two men decline. One did it one way and one did it another way. Perhaps both did right to decline. Perhaps each had given all he felt that he ought to give — even to so good a cause. — Grant it. Yet, why should one decline in a way to "bruise the heart of a child." The person who comes and asks you for money for some religious or philanthropic purpose is not a sponge, and to treat such a one as a nuisance shows a bad heart or ill-breeding.

The world needs people who are willing to do that line of "begging," and many a good cause would suffer but for their unselfish efforts. Let us "Esteem them highly in love for their work's sake." I am sure that if the Master stood by and spoke to us, sometimes, he would reprove our harsh or cold words to such people with "Inasmuch as ye have done it unto these ye have done it unto me."

Then there is the person that writes you a letter about helping some good cause. Here there are four ways. One is to answer the letter and send the contribution. One is to answer kindly and pleasantly and show good reason for not giving to the cause. Another is to answer coldly or cuttingly and decline. And still another is just not to answer the letter. The last is by odds "the most unkindest cut of all." It says to the brother, "You worry me. I'll just cut you off by not noticing you." Maybe that was not what you intended to say; but it is what you did say. And the brother would have felt much better about it had you written him candidly that his cause did not appeal to you and you could not give to it.

Some years ago the Baptists of Mississippi laid on a brother beloved a certain piece of work in which he much needed the sympathy and help of the pastors. It was a hard piece of work and the brother undertook it at a great sacrifice. He sent out letters to all the leading pastors of the State, asking for their hearty cooperation. I was astonished out of measure when he gave me the names of a large number of prominent pastors who had failed even to grant him the courtesy of a reply. And the brother was hurt and discouraged by

THE BAPTIST.

March 10,

this seemingly cold treatment on the part of those who owed him their support. Doubtless many of the pastors had reasons which they deemed good, for not taking collections in their churches, or pushing the matter before their people just then. But how little time it would have taken for each and how much it would have meant to a discouraged brother and to the cause had each one simply dropped him a short note assuring him of the appreciation of him and his work.

I wonder how many brethren in the State get as many letters asking for contributions as I get. Understand I am not complaining. I am glad Blue Mountain has the reputation of being ready to help good causes; and I wish Blue Mountain and all the other churches in Mississippi might grow in grace until they would feel defrauded of their rights if not called on to help in every good movement. But here is the fact. One time last fall, I received eight letters or messages in thirty days, requesting me to contribute personally and ask help from our church, toward building churches, pastor's homes, etc., etc. in various localities. In response to every one there at least went a reply that meant to be kind and encouraging, and in most cases there went a little more. But sometimes of course people have to decline. How did you decline?

The Priceless Pearl.

THE REV. GILBERT DOBBS.

From time immemorial the philosophers have been seeking what they are pleased to call the *Summum Bonum*, or the supreme good thing. We have long since found it. It is the Gospel, it is salvation, it is Christ. To this world it is a hid treasure, whose value they have not computed; the whereabouts of which they have not known. "Eye hath not seen, nor ear heard; neither hath it entered into the heart of man the things God hath prepared for them who love him." This does not refer so much to the hereafter as to the here-now — not to heaven, but to the Gospel. That is the best thing in the world. It is the pearl of great price. The *Kohinoor* diamond of historic fame, now I believe in the possession of the Royal House of England, is said to have weighed originally 794 carats. It has been cut till it now weighs only 106 carats, but it still has a valuation of something like a half million dollars. The King of Persia once purchased a jewel worth over one million and a half lives. Cleopatra, according to Pliny, had two pearls, each valued at \$400,000 of our money, and Pope Leo owned a pearl worth eighty thousand crowns. But who imagines that all the crown jewels of all the world can compare in value with this priceless pearl of the Gospel. Jesus is worth more to me than all the world beside.

So much for the best thing. Now the wisest man is he who desires the best thing, and is determined to get it at whatever cost. He is wise who knows a good thing when he sees it, whether he stumbles upon it as the one man did, or seeks it dili-

gently as the other man did. With some men the gospel treasure is laid open of a sudden, unexpectedly; with others it has been a matter of life-long search, as with Augustine, who said: "Lord, thou hast made us for thee, and our heart is disquieted till it rest in thee." The world is ever seeking satisfaction in this thing and that thing, pleasures, treasures, honors, attainments, or it matters not what. These things may be goodly pearls, but once see Jesus and his salvation, that priceless pearl, and all else seems worthless in comparison. Paul says: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." 'Tis very true, salvation is free, but in a sense it must be purchased; and always at the expense of sinful lusts. What are our darling sins but a brood of fouls? Who is Mammon but the devil? For as someone has said: "Does not the man who makes money his god have the devil to pay?" It is related that in a certain diamond mine district worked by slaves it was the well accepted custom for the slave who should find a jewel of rare value to carry the same to the owners and for it receive his freedom. So there is nothing too great for us to surrender to procure our freedom from the thrall of sin and Satan. Unless a man is a silly savage he will rejoice to exchange the worthless baubles of the world for the priceless pearl of eternal life. "What shall it profit a man if he shall gain the whole world and lose his own soul?"

New Orleans, La.

The Preacher and His Work.

No vocation or calling is comparable to that of the Christian ministry. Called of God and set apart by the church to minister in holy things, his whole time and attention should be devoted to the cause that might fill an angel's heart and filled a Savior's hand. He is to know nothing among men but Christ and Him crucified. He is not by virtue of his calling debarred from advocating any great moral movement, or the acquisition of knowledge from any and all sources which conduce to the enlightenment of the mind and cultivates his spiritual nature.

All these are subservient to the study of the Holy Scriptures, and are to be made serviceable for the building up of the members of the church in their most holy faith, and the convicting of sinners of their lost and undone condition, and the way of recovery as prescribed.

Pulpit preparation and pastoral oversight are the prime necessities which should occupy every moment except those he devotes to the needs of his family. Some of our most brilliant and successful ministers in attempting to do too many things, all of which were good in themselves, have been brought to premature graves. They robbed the church of their services and their families of their care when it was most needed, or they have by overstrain become physical wrecks without justifiable cause. Others have lost their mental grip by overstudy, thereby neglecting pastoral work, which would have been a pa-

1903.

THE BAPTIST.

nacea for the ills from which they suffered. We feel like emphasizing this last clause, for the reason that we believe the church is greatly suffering by reason of neglect in this particular. Few men cultivate the skill of shepherding the flock. The ambition of most is to be great preachers, which is laudable, but being great preachers does not preclude the possibility of being great pastors. How can he gain the hearts of the people by great preaching and at the same time neglect to minister to their eager, anxious, aching hearts? By personal visitation and prayer. The people want the sweet simplicity of brotherliness, the tender touch of sympathy, the faithful but prudent warnings, all of which will ingratiate the minister in the hearts of his people, and he will capture both head and heart. When the minister has the confidence, the esteem and love of those to whom he ministers he is the master of the situation and must succeed. — Selection.

A Christian Ramble.

I beg leave to write a short piece in THE BAPTIST. I am just home from a ramble in the South Mississippi and North Louisiana Longleaf Pine district. By invitation of a brother Baptist I went over to visit the Shady Grove Baptist Church on last Sunday. They are a stranger to me and yet brothers and sisters in Christ.

To the Hill people of Mississippi I will say you all feel like home people to me because I have lived most of my life with you and because they are so many in number that when there is any kind of gathering there is no trouble to have plenty for nice services. While as a rule they do not know how great a blessing they do really enjoy in this line from the hand of God.

Now, dear brethren, open up your hearts and look in deep sympathy with many desert places in our own State. Think of there being places where it is nearly unreasonable to expect over 25 attendants to the regular church monthly service and some of that number have to travel five to 7 miles to hear the Word of God preached. In these parts the Word is needed and few there be to do it because there is not a sufficient amount of support in them to keep the average preacher and family from suffering. Brethren, when your beloved pastor calls on you for missions don't say we are loaded down to keep up our own work but think well that if you have been so richly blessed as that never in your history you have been helped by others just rest assured that you have been richly blessed by him who has an all-seeing eye, and God loves a cheerful giver. My heart was made to rejoice when I drove up to the churchyard last Sunday the 21st and heard the thrilling music as was being made in the house by the church people who were not waiting for the pastor to come and find them asleep, but God bless the children of God. May their hearts be continually opened to other fields.

And then as I continued to spend the week I made a trip in the edge of Louisiana where I met my dear good old father,

mother, one brother and sister with their families and spent a short stay, then back in Pike county, Miss., and preached for the people at Walker's Bridge school house where I was met with many warm handshakes. Though there is considerable sickness there they showed a willing part on Thursday night where voices went up in song and praise. We tried to point them to the power of God through man.

Now, Brethren, while the Delta is a rich country yet we need more preaching here and in order to have it to get the people here to see their own duty at an early date it ought to be done by strong men of God. While we Delta people have some as fine people as any country, yet there are such few here compared with those good old hill countries. My ramble to the hills brings back many things to my memory and if this does not find its way to the waste basket I hope to write in the very near future an article on experienced life. This will be by request of some who know me best. Look for it in next issue.

Brethren, pray for the success of our people.

I am yours in Christ,

CHARLEY D. PITT.

Heed the Hour.

Time flies swiftly. Changes of seasons, politics, trade, war, volcanoes, pestilence, disease and death stop not the wheels of time. In many respects our day is the most eventful in the world's history. The world moves with electric flashes. Its affairs seem to be hastening to a climax. Christianity never had greater and grander opportunities set before it; and no less corresponding and sacred responsibilities confronting it. The cause of Christ has the right not only to keep abreast with the flashing movements of the hour, but it is her prerogative to lead and out-distance all the wheels in motion. More earnestness by seven-fold in the ministry, and equal consecration in the churches. The inner life needs a warmer intensity; and the outer a stronger demonstration of Godly example. For God's people are "living epistles, known and read of all men."

We have a better educated ministry than the churches of the past ever had. We have better and more commodious houses of worship than our fathers had. We have more abundant and better literature than the "good days" past. Facilities of travel and communication are ten times better than sixty years ago. We have only to open our eyes to see and our hearts to receive the brighter prospects and wider opportunities that invite us to more earnest, devoted action. It is a hopeful forecast that many prayerful hearts are burdened for a great revival of soul-saving. Let all such move to the front under power and precious guidance of the Holy Spirit, and "bringing in the sheaves" will follow. The Lord Jesus says, "Be thou faithful unto death and I will give thee a crown of life." Unsheathe the sword, gird on the armor, fight the good fight of faith, and the arm of the Lord will guide the helm of the "Old

Ship."

May I once more plead for an open door in evangelistic work? While I am not what may be called a sensational or professional evangelist, I have through my ministerial life had encouraging success in revival meetings. My whole heart is in the work. In all the past, the Lord so blessed me that strength nor voice never gave way in a single meeting. If any pastors or churches need me, let me know promptly. If work can be secured, I am anxious to occupy April and May in Coldwater Association. For November and December I wish work in the Delta. For the intervening months as the Lord may direct. Please do not throw this appeal aside till you have given it prayerful thought.

I earnestly desire all invitations to come through prayer and the leading of the Holy Spirit.

Faternally,

A. P. COPELAND.

Alligator, Bolivar County, Miss.

The Taste Berry.

In the wilds of Africa is found a vine on which grows a small berry about the size of a cranberry, which has the peculiar property, when eaten, of changing the taste so that all sour things seem sweet. After a few hours the taste becomes natural again; but during that time all acids are sweet to the taste. Whenever they find this berry, the natives eat a few and then fill themselves with the sourest fruits they can find, getting the same enjoyment as from the sweetest and rarest and most delicious fruits. It would add much to the pleasures of life if some expedient could be found which would effect the same transformation in all the affairs of our lives, enabling us to extract happiness from the most unpleasant events and the most disappointing features of life. May not a quiet and contented spirit in a large measure furnish a counterpart to the African Taste Berry? A disposition to make the best of everything, a happy determination to look on the bright side, a gentle resolve to ignore as far as possible the disagreeable facts of existence, or at least to look upon what better sides we may be able to find, will not, indeed, make everything in life appear sweet and enjoyable, but will certainly reduce the sour and unpleasant to the lowest limits. We have heard recently of a man who said he was devoutly thankful that God had made him blind. It may not be easy for us to understand his feeling, but it suggests that a persistent effort to find the good in everything may be rewarded with a large increase of happiness. — The Watchman.

A man and woman may come to me with bridesmaids and flowers, orange blossoms and presents, but I wouldn't issue an insurance policy guaranteeing conjugal devotion for five years to any who came to me to be married if they remained without children and without belief in God. Childless and atheistic conjugal devotion will not last. — Charles H. Parkhurst.

Work in Cuba.

Every intelligent Southern Baptist knows of our Home Board's work in the Island of Cuba. A committee of the Board, consisting of Judge George Hillyer, Dr. E. L. Connally and Secretary B. D. Gray, visited the island recently and made a thorough investigation into our work, spending two weeks going from place to place where our missionaries are located, beginning at Havana, January 21st. Most of the time we were together for the sake of mutual counsel and that we might have the assistance of Bro. C. D. Daniel who knows the entire work most thoroughly, and acted as our interpreter. On one or two occasions we separated for the sake of despatch in our work.

GUANABACOA

is a few miles across the bay from Havana where Pastor M. M. Calejo is hard at work. The chief difficulty is the indifference of the people and our need for a house of worship. The field is one of difficulty and yet one of importance. Pastor Calejo is doing faithful service. This town has the disadvantage that all small towns have with larger ones in being near to Havana. Still, faithful work will bring good results. At

PINAR DEL RIO

we found Pastor G. Cardenas in good shape with indications of solid work in his church. His school is doing well. A number of pupils recited long chapters of the Bible from memory and the atmosphere of the school was distinctly religious. Pinar del Rio is the capital of a province of the same name and a very important place, recently exalted into a bishopric by the Catholics who have a handsome church. A splendid academy under the control of the government, and the beginning of what promises to be an excellent agricultural school are both located here. This is the great tobacco district and is growing rapidly in wealth. Baptists are the only Protestants in this town. Property is increasing in value and the great need of the Baptist church there is a house of worship. Our church there has in bank a building fund of \$250.00. Now is our time to buy and build. The whole province of Pinar del Rio is open to us and there are several towns that we ought to enter immediately.

CIENFUEGOS.

At Cienfuegos pastor O'Halloran has done good work. It is a very important city of 25,000 or 30,000 people. In this harbor, a most commodious and beautiful bay, Admiral Schley at first thought Cervera's fleet had hidden. The American Consul was very courteous to our Committee and tendered his friendly services. Here we spent two nights and a day very profitably. Secretary Gray preached the first night, and Judge Hillyer and Dr. Connally spoke the second night to good congregations. The music was very delightful. A number of the members are quite intelligent. One of their brightest deacons has the ministry in view. The school conducted in connection with the church is

prosperous. A house of worship is a necessity. Property is high and will increase in value, hence there ought to be no delay on our part in buying and building. The people are very much elated over the Isthmian canal as this great port is nearest of any on the island to Panama and will doubtless be greatly profited by the construction of the canal.

RANCHUELO.

A small place of 30,000 people some twenty miles north of Cienfuegos in the sugar district is Rancho. A year ago the church was organized by Bro. O'Halloran and now has about 85 members among whom are the ex-mayor of the town, seven of the twelve public school teachers of that district and a number of the best citizens of the place. Baptists are the only religionists on the ground, not even the Catholics have a church. It is our supreme opportunity there. The work is being greatly blessed. Eighty-five members in one year with two baptisms the night we were there, a lot offered by one of the members for a church building site and an enthusiasm on the part of the members to build a house of worship—all these things say to us "go in and possess the place." \$2,000 would give them a splendid plant for that place, and if some individual or church in the States would give \$1,000 we believe that the people at Rancho could be induced to give as much. Will not somebody, or some church, come to the rescue?

SANTA CLARA

is the capital of Santa Clara Province and a beautiful town with a noble public square, beautiful buildings and a thrifty city. Of course Catholics are on the ground with a great, magnificent building. Our Methodist brethren have bought property here and are doing well. The pastor of our church is Rev. A. V. Cabrera, a man of culture, a graduate of the University of Havana, a hymn-writer, a musician who furnishes music to his own hymns, a man of God, devout and energetic, who has a spirit of revival in his church, baptizing three converts the night we were with him. The outlook there is good. Their greatest need is that of a house of worship. A valuable piece of property could be had now at a reasonable figure for such a place as that and it would at once establish our cause with the people. There are marks of intelligence in his congregation, and he is doing excellent work.

SAGUA LE GRANDE.

Outside of Matanzas and Havana the most beautiful town we saw was Sagua le Grande. A few miles from the Northern coast, it is, therefore, an important trade center. There Dr. Rodriguez, a very intelligent and accomplished physician, is the nominal pastor who gives most of his time to his medical profession. He, however, is a great force for us. Bro. Barredo, the missionary assistant and the virtual pastor, is a man of character. Some very fine people belong to his church. They are very anxious for a house of worship and are making monthly contribu-

tions of \$25.00 as a building fund. A beautiful lot that they have in view should be bought at once before prices rise. The first, and only, public school building of the American type is at this place. The people are progressive and a great future is open to our Baptist people in that important center. Let's give them in time, and that as soon as possible, a house of worship.

COLON.

Towards Matanzas from Sagua le Grande is Colon, named of course, for Columbus, the Spanish being Cristobal Colon instead of Christopher Columbus. The Methodists have a neat chapel in this place. Our Baptist people are doing well under the leadership of pastor Carbonell. A large attendance was on hand the night we were with them and the services were greatly appreciated by the congregation. An excellent young man was examined for the deaconship and set apart for that work. The examination by pastor Carbonell was thorough and the candidate evinced a remarkable intelligence and knowledge of the Scriptures and Baptist doctrine. The same story must be repeated here—the need of a house of worship. It would greatly help to establish things.

AT MATANZAS.

Which is claimed by many to be the most beautiful city on the island outside of Havana, we have J. V. Cova as pastor. He is cultured, consecrated and strong. Matanzas has a small but beautiful bay on the northern shore of Cuba, is the capital of Matanzas Province and gateway to the great sugar industry of all that section of the island. Methodists, Congregationalists and other denominations are here—Catholics, of course. The church worships at a centrally located place in a rented house. The need for a permanent house of worship is very painful. With a central church and two or three missions well equipped we might, in the near future, have a strong force in this growing capital of Matanzas. Miss Pura Cova is being supported by the women of Greenville Association, S. C., and is a very accomplished young lady, devout and godly, educated at Judson Institute Marion, Alabama.

HAVANA.

Our work was concluded here. This has been the center of our operations on the Island for years. Bro. C. D. Daniel is the pastor of the Gethsemane church which worships in our Jane building. He preaches morning and night to American and Cuban congregations respectively. Havana is a city of 300,000 inhabitants and is destined to be far more important in every respect. We have had troubles with reference to our work in Havana which, under the Providence of God, are being eliminated one after another. Bro. Franqui, a most excellent and godly man, was ordained to the full work of the gospel ministry, the Presbytery consisting of B. D. Gray, C. D. Daniel and Tom Neely. There are two missions in connection with

Gethsemane church in different parts of the city at both of which we preached. We need at least two other missions in the city. We need immediately another American to help Brother Daniel to attend to the 2,500 resident Americans in Havana and to greet the hundreds of thousands of tourists and prospective residents of Cuba as they come to this great city of the Antilles.

A first class Baptist high school or College, is pre-eminently a necessity here at Havana. It would give training in English studies and American business ideas and Baptist work. It would not be self-supporting but could be made nearly so as the people are anxious to gain American education and ideals. The intimate relations existing between Cuba and our own land makes Havana an increasingly important center.

Our Committee left the Island with the conviction that, on the whole, our work is on a solid basis and has a promising outlook, indeed a glorious outlook, if we seize the opportunities that are before us. Let us pray for Cuba and give of our means for the salvation of this benighted people.

To the Home Lovers of the South.

The glory of our Southern civilization has ever depended upon the character of our home life. The great men of Southern origin who shine as stars in our national skies have been the products of our Southern homes. Whatever attacks the home life attacks the real source of the power of our country. The greatest foe of the home life today is the licensed saloon. There are other evils in the land, but there are none which are more destructive to the happiness of our home life than the licensed saloon. The business of the saloon is to make drunkards. In making drunkards, it makes paupers, lunatics, thieves and murderers. Of necessity, therefore, it increases taxes, fills our asylums, prisons and penitentiaries, and brings poverty, sorrow and anguish to wives, mothers and children. Moral suasion does not affect the drunkard-maker nor banish the saloon. Christian citizens must combine together and form a solemn league and covenant that they will do everything in their power to take from the saloon the protection of the law, and to make it an outlaw in name as well as in fact.

The American Anti-saloon League has the single motto: "The Saloon Must Go." While fully aware of the importance of other things and of other methods in temperance reform, the League has centered all its efforts on one thing—the abolition of the saloon. The League has already been organized in many States, and is doing great service in the three great branches of its work—agitation, legislation and law enforcement. In every State where an organization has been effected, great good has been accomplished. The League is the organized temperance sentiment of the churches expressed in action. It drags no church into politics, but combines the people of

all churches in a League to secure advanced Legislation and law enforcement in all our States.

The South has already made great progress in the redemption of its people from the saloon. A thoroughly organized effort on non-partisan lines will bring the victory throughout our Southland. At the National Convention of the Anti-Saloon held in Washington, December 1903, a committee was appointed consisting of Rev. G. W. Young, D. D., of Georgetown, Ky., Rev. Jas. Cannon, Jr., Blackstone, Va., Rev. Edgar E. Folke, D. D., Nashville, Tenn., and General Superintendent P. A. Baker, Columbus, Ohio, to confer as to the advisability of holding a Convention in some central parts of the South to advance temperance sentiment and to secure united action of the South in the passage of legislation in the National Congress. It has been decided to hold this meeting at Atlanta, Ga., April 19th-20th. It is earnestly desired that there shall be a gathering of the representative temperance workers of the South at this meeting. Leading workers will be present to make addresses to arouse sentiment and discuss plans for the great advance which we hope to make. All temperance workers will be recognized as members of the Convention, whether they be Democrats, Republicans, or Party Prohibitionists, whether they be Baptists, Methodists, Presbyterians, Episcopalians, Disciples, Lutherans, Quakers, Catholics, Jews, etc., whether they be Good Templars, W. C. T. U. workers, or affiliated with any other temperance organization. The Anti-Saloon League is a union of all the forces fighting for the salvation of the home against drunkard-making. Let us come together in a great meeting that the people may see that we are in earnest, and that all minor differences sink into insignificance in the presence of this great foe. For further information write Superintendent P. A. Baker, Columbus, Ohio.

Your brethren for service against the saloon,

G. W. YOUNG,
EDGAR E. FOLKE,
JAS. CANNON, JR.,
Committee.

P. A. BAKER,

Gen'l. Superintendent.

That "Idea."

Paul struck the "Idea" when he said: "I am debtor both to the Greeks, and to the Barbarians, both to the wise and the unwise." He simply meant that he was under obligation to preach the gospel to everybody on earth, and that smart folk were as greatly in need of it as fools were. Now, how do you suppose that Paul, away back in those primitive days ever managed to fish up such an "Idea" as that? One would think he had lived in the days of railroads, ocean cables, daily papers, telephones, automobiles and wireless telegraphy. The only explanation to it is that Paul just actually had a faculty for seeing big things. Big things, you understand, are harder to see than little

things, from the fact that to see big things, one has to take several different points. When the "Missionary Idea" stood up before Paul in all its vastness he could not begin to see it all from his own back yard, so he got out, and walked all around it, and viewed it from all sides, and when he had seen it all his conclusion was that it covered the earth and contemplated the salvation of all men by the preaching of the gospel. He has seen the "Missionary Idea" from the standpoint of

HUMANITY.

Any man who has a heart in him feels deeply the misfortunes of other people; and when Paul sees a lapsed world hanging upon the very brink of the yawning chasm of hell, human sympathy moved him to "persuade men." He had viewed this "Missionary Idea" from the standpoint of

GRATITUDE.

He had been the "chief" of sinners, but had been lifted out of the pit of ruin and set "upon a rock," and now he is so glad in his very soul, that he can never stop, no matter what the cost, may be until he has told everybody, Greeks, Barbarians, wise and unwise, of the Savior which he has found! And again he had viewed this "Missionary Idea" from the standpoint of

KINSHIP.

When Paul came up against the fact that "God hath made of one blood all nations" he could not despise the thick-lipped, flat-nosed African, nor berate the dirty, treacherous Chinaman, for after he had said his worst they would still have been his kinsmen by blood, and his obligation to preach the gospel to them would have still remained upon him. And he had also viewed this "Missionary Idea" from

OPPORTUNITY.

While men stretched out their hands to him and cried: "Come over into Macedonia and help us," he could not say that the door was closed in his face. And then yet again Paul had viewed this "Missionary Idea" from the standpoint of

OBEDIENCE.

His risen Lord said, "Go," and Paul had no choice in the matter. The commission said "every creature," and the list which Paul drew off for himself included the "Greeks," "Barbarians," (all non-Greeks) "wise," and "unwise." Now kind reader, do you see the "Idea?"

J. F. TULL.

Gallman, Miss, March 5, 1904.

A Correction.

In my article, "Quoting God's Word," instead of Deuteronomy 3:2, it should read 4:2. And instead of Romans 1:15 it should be Romans 1:16. In quoting this last Scripture Paul is made to say, "For I am ashamed of the Gospel of Christ." I hope this is a mistake of the printer; if not, it's a good joke on "ye scribe."

Yours,

J. R. SAMPLE.

No Continuing City.

[For here we have no Continuing City, but seek one to come]. Heb. 13:14.

While the writer is in a sort of a retrospective mood this morning, he is viewing the many opportunities with the physical eye—the many mispent ones—that have gone forever. The close of the year brings to our minds many things. It has been a fruitful one, and full of its profitable suggestions. To study them is a part of wisdom, and proof of the same; to neglect them, is an evidence of folly and ingratitude to our God who has blessed us. To pass over the periods of life without any reflection whatever, would be to resemble the beast to which God has denied the capacity of thought, and not intelligent beings to whom he has given the privilege of becoming wiser by experience. We have hundreds of thousands that consider nothing worthy of their attention but the growling pursuits of the present life. Surely such persons are ignorant of the great value of life. What shall it profit a man if he gain the whole world and lose his own soul? They are reckless of the admonition which they continually hear from God's Word through the preacher (Inattention so inexcusable.)

This is the last of the fifty-two Sabbaths which we have lived to see during the year that is closing, and the last one among so many that have passed into eternity forever. Today with all the solemnity of its closing record, and before it ends, may the deep-toned voice of inspiration fall upon and in the heart of every Christian linked with bright hope that it may be heeded by all of us. For here we have no continuing city but we seek one to come. First, we consider the two stages of human existence of which the text speaks—the manner in which they should be regarded. I do not care to go any further than necessary that you may be able to understand and grasp the few important suggestions brought out through the text.

First of these two stages are here, where we are born, live and die, and where we are now, this earth with everything that is natural and artificial, full of profound importance and of imperishable interest, and of its inseparable characteristics as the first stage of human existence. It is the cradle itself of our existence. Here our being began—our birth, where here, our senses began and put into operation, object of God's creation first began here. Here is where immortality took its stand to survive when earth shall be no more.

2. The school of character.

The formation of character for good or bad. When we were in infancy we had no character. All was formed here. A thousand influences brought to bear and shape it. What a school this earth is? Either for good or bad. Here we are on our probation to shape our lives for eternity. Put on trial here to be what we must be hereafter. The whole of our state hereafter will be just what we make it here. The earth itself shall pass away, but not what was done on earth—here is the place we do good for others—what we do must be done

here, now or never. We cannot do anything for them in eternity, and you may be sure what you do for others here, will be felt hereafter.

Again, this is the store of our blessing. The earth is overflowing with God's goodness toward the children of men. It has been fitted up for our comfort. The store of God's blessing (here) has its shelves so to speak, laden with his gift, that life may not be a burden, a source of pleasure and human happiness.

Again it might be called the house of correction—for it is not wholly for pleasure. We feel its pains, its privations and its sorrows, checks and chastisements for our profits, to ever keep us mindful of God and eternity, and abuse of his blessing of which we are the constant recipients, our earthly father corrected us and we gave reverence—rather let us be in subjection to our heavenly Father the Giver of all life, beauty and holiness. Again this is the home, we might say, of attachments. This of course imparts the great and important consideration that makes earth the first stage of action. That consideration brings us up to the great defect by which it is characterized. We have here no continuing city. Then as it is represented:

1. We build places of habitations upon the earth. God made and built the world. We build houses and houses grow into great and large cities, about and in which congregate vast numbers of people, in which is furnished with everything to the gratification of the eye with the hope to further advance the pleasures of this temporal life.

2. These habitations will not continue—not permanent and must decay. Cities all perish in course of time, yet some have stood the storms of centuries, but have passed away. Yet all these cities will outlive us. In a very short while the houses that we now call our own, will be owned and occupied by others, our parlors and bedrooms will be occupied by others. Thus we see that we are constant pilgrims traveling from time to eternity. Coming and going our memories will be lost to man. This is a transitory state in which we live, God has made it so, and we cannot change his purpose. The laws of decay teach us that all material forms must decay and pass away. The rocks, men, animals and vegetable die by certain causes operating upon them. It has been the same since the beginning, no spot upon earth can be found without the traces of disruption and ruin in nature. Man has been a traveler from time to eternity, coming and going to the present hour, fully illustrating—We have here no continuing city. May God give a clear conception of what the Word (here) means.

Again, there is another stage of human existence. There is a second one—a higher, a brighter and a most glorious one. The text says, We seek one to come. I wish from the great depths of my heart I could do justice to this the most important clause of the text. The reality is unseen, but it

is actual. It is hard for us, sometime, to believe what we do not see. But God's Word has fully informed us of the great truth of the second stage of action for all mankind. You may say that on a cloudy day the sun don't shine, but it does—it's overshadowed by a cloud, it's shining just the same, but you don't see it because of the cloud, when that's removed you will see it. Just so it is with the second stage of action—only a veil that conceals its beauty from us, when the mist has passed away, then we will see it. God's Word tells of a house not made with hands, eternal in the heavens. Instinct convicts us, tells it is so.

Jesus says in My Father's house (My Father's) are many mansions and I go to prepare a place for you. Where? in My Father's house. This is the house not made with hands. Hence how plain the second stage of action, in the heavenly mansion, free from the trials and temptation of this life.

After the storm that sweeps the sea
After the drifting to the lea
After all—then comes the long eternity.

Where? Oh! Where shall we spend it?
In the mansion that Christ has gone to prepare
for us?
Or shall we spend it forever in hell among the
damned?

The will of man marks his destiny, Whosoever
Will! says Christ.

Eternity is the state of time that begins at the death of the mortal body, it is the duration or continuance without beginning or end. At death we enter on eternity. The soul of a Christian takes its flight to heaven, the land of bliss, glory and eternal happiness, where there shall be no more death, sorrow nor suffering, we shall be free from pain. This transitory or first stage of existence is the dressing chambers for the sweet beyond through the countless ages of eternity, for eternal happiness, everlasting misery. What we make it here so shall it be yonder.

My reader in conclusion, would ask are you a believer in Jesus Christ the Savior of sinners? If not, trust Him now, confess your sins and forsake them, repent of all your wrong doings of the past year, and come to God in faith, and beg Him for Christ's sake to be merciful to you a sinner, and to blot out your sins from the Book of His Remembrance, and trust in the atonement of Christ on Calvary's Cross. He has promised pardon to you in His Word. Trust Him now and believe that you are freely forgiven. For by grace are ye saved through faith; and that not of yourselves, it is the gift of God. Don't depend on feeling, man is not saved by feeling—(but by grace).

May every reader of this be numbered among the redeemed and ransomed ones who shall praise and glorify God throughout eternity. Then while we are passing off of this stage of action, passing through the dark ordeal of death—

While I draw this fleeting breath,
When mine eyes shall close in death,
When I soar to worlds unknown,
See thee on the judgment throne,
Rock of Ages cleft for me,
Let me hide myself in thee.

W. H. GIDENS.

Koscisko, Miss.

Things That Are Lovely.

Nothing that is not beautiful is fit for a place in a Christly life. Strength is essential, but strength need not be rugged and uncomely; art has learned to give it graceful form. Truth, honesty, justice and right are prime elements in a worldly life, but need not be unbeautiful. Sometimes, it is true, we see men in whom these great qualities are strongly marked and in whom beauty is lacking. Some even boast of being blunt men, meaning that they say what they think, not caring how they say it. But there is no reason why any sturdy quality of character should be wanting in loveliness. We may clothe the homeliest virtue in garments of grace. We may be honest and yet gentle and kindly. We may be true and live very sweetly.

In a cluster of "whatsoevers" indicating the principal qualities in an ideal character, St. Paul includes "whatsoever things are lovely." Perhaps it has been too much the habit in Christian teachers to overlook beauty as an essential feature of a complete life. Christ, who is always to be our model, was "altogether lovely." He was strong, true, just and righteous, but there was no flaw in His character, no defect in His life. We should never tolerate in ourselves anything that is not beautiful.

Some things are not lovely. There are ways that are not winning. There are people whose personality is not attractive. They fail to draw others to them. They neither make close friends nor keep friends. They may be good in the general fabric of their character—honest, truthful, upright, just. No one could condemn them or charge them with anything really wrong. Yet they are not lovable in their dispositions. There is something in them that hinders their popularity, that mars their influence, that interferes with their usefulness.

Simplicity is one element in loveliness. Artificiality is never beautiful. There are those whose every walk shows a studied air, as if they were conscious of a certain importance, a burden of greatness thinking that wherever they appear everybody's eyes follow them with a sort of admiration and worship. All affectations in manner, in speech, in dress, in bearing, in disposition, are unlovely. They are classed with insincerities. Only the simple, unaffected, natural life is truly beautiful.

Selfishness is unlovely. It has many ways, too, of showing itself. Indeed it cannot be hid—it crops out continually, in act, word and disposition. There are those who are disobliging, never willing to put themselves out to do a favor or to show a kindness to others. They may talk unselfishly, protesting their interest in people and their friendship for them, but when the test comes self asserts itself. Selfishness is simply the absence of love—love seeketh not its own. Unselfishness is lovely. It does not count the cost of serving. It loves unto the uttermost and never fails in helpfulness. It thinks of others, not only as of itself, but, like the Master, forgets itself altogether.

Another lovely attribute in the Christian

life is peace. It never worries. It is never fretted. It is quiet, not noisy. It is the quality of a self-disciplined character. Hurry is always unbeautiful. The lovely life is never in haste, yet never loiters. It is self-poised. If women knew how much a quiet, self-controlled manner means in the making up of their personality they would seek for it more than for great riches. Nervous flurry, especially in a woman, is unlovely. It shows itself in flustered manners, in hasty and oftentimes rash speech, too often in ungoverned temper. The exhortation, "Be ambitious to be quiet," does not refer merely to speech, but especially to the inner spirit, to the manner, to the whole bearing of the life.

Nothing is lovelier in life than the spirit of contentment. Fretting mars the beauty of many a face. Discontent spoils all one's world. Out of whatever window he looks the discontented person sees something that is not pleasing. If there be a contented mind there is only good seen everywhere. The happiest homes in the world are not those in which are the finest carpets, the costliest pictures, the most luxurious furniture, but those in which glad hearts dwell. A mind at rest glorifies the plainest surroundings and even the hardest conditions. "Happiness," says a wise thinker, "lies not in position, but in disposition."

Love is the great master secret of all beautiful things in character; love deals also with the manner of life's expression, as well as with its acts. Many good deeds are done in a very unbeautiful way. Some people do kindnesses in such an unkindly way that those they help wish they had not tried to help them. There is a great deal of thoughtlessness, too, in many people. They love their friends and are ready to do for them anything the friends need, even at much cost or great sacrifice, but they fail utterly in the amenities and graces which are the charm and sweetener of all beautiful helpfulness. Love in the heart should always inspire whatsoever things are lovely in behavior, in conduct, in disposition, and nothing that gives pain to others, either in act, word, tone, or manner, can be lovely.

The matter of manners should never be regarded as unimportant. Expression is a true index of character. In reading and speaking, a great deal depends upon pronunciation, accent, emphasis, tone and the fine shadings of the voice which help in interpreting thought, feeling, emotion. To a refined and cultivated air, defects in expression, inelegance in utterance are painful. The charm of good eloquence lies in its simplicity, its naturalness, its niceties of expression and its true interpretation of thought. Beautiful living, in like manner, is not only refined and cultivated, but also interprets truly what is best and most beautiful in the heart.

Anything unseemly is a worse marring in a woman than in man. It is expected that every woman shall be beautiful, not only in her character, but also in her behavior; not only in what she does, but in the way she does it. There are books which

claim to tell people how to behave, but true refinement cannot be learned from even the best of these. There is many a woman who is thoroughly familiar with the rules and requirements of society, yet whose personal life is full of unseemly things—Dr. R. Miller, in Watchman.

Forty Dollars' Worth of Temper.

Whoever wishes to hear a solemn, almost tearful oration on the evils of losing one's temper should apply to a certain scientific gentleman in Washington, of whom the Star tells a tragic story.

He had a negro servant who exasperated him by his stupidity. One day, when he was more stupid than usual, the angry master of the house threw a book at his head. The negro ducked and the book flew out of the window.

"Now go and pick that book up!" ordered the master. The negro started to obey, but a passer-by had saved him the trouble, and had walked off with the book. The scientist thereupon began to wonder what book he had thrown away, and, to his horror, discovered that it was a quaint and rare little volume on mathematics, which he had purchased in London, and paid \$50 for it.

"The next time I feel that it is absolutely necessary to throw things," he exclaimed, in his sorrow, "I'll choose something less expensive than a favorite book."

But his troubles were not over. The weeks went by, and Time, the great healer, had begun to assuage his grief, when, strolling into a second hand book-shop, he perceived, to his great delight, a copy of the book he had lost. He asked the price. "Well," said the dealer, reflectively, "I guess we can let you have it for \$40. It's a pretty rare book, and I dare say I could get \$75 for it by holding on a while."

The man of science pulled out his wallet and produced the money, delighted at the opportunity of replacing his lost treasure. When he reached home, he sat down at the table to gloat over his find, and a card dropped out of the leaves. The card was his own, and further examination showed that he had bought back his own property.

"Forty dollars' worth of temper! Huh, I think I shall mend my ways!" he was overheard to say. His daughter, who tells the story with glee, declares that the negro servant is positively worried over the sunny disposition of her father. He feels that the worthy man must be ill.—Youth's Companion.

Love of God and love of country are the two noblest passions in the human heart. And these two unite in Home Missions.—Henry Vandyke.

"My conception of the office work of the Holy Spirit is that He is to do *in* us, just what Christ did *for* us. Christ died that we might be counted just, though we are not. The Holy Spirit's work is to begin right there, in every life that will let him, and not count us just, but to make us *absolutely just*."—Rosier S. Gavin.

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Harvest Time.

Every time is a harvest time for gathering in souls. "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." We are never without opportunity and encouragement to thrust in the sickle. Blessed is he who is alert and active. God's redeemed ones are engaged in life-saving service. There has never been a louder call to Christians to do personal work in rescuing the perishing. But also the call was never louder nor the encouragement stronger for all Christians to invest their money in a fund to be expended in rescuing souls from the clutches of the destroyer. All months and seasons are suitable for this work, but the months of March and April have yielded to us the largest harvests in the Foreign and Home Mission garners. We trust that these months of this year may not prove exceptions to this rule. That they may not, let all the available energy of our churches be utilized, from the least class in the Sunday-schools up to the great church forces of the land. Our ability to go up to the Southern Baptist Convention in May to meet a full and overflowing treasury is far beyond what it was a year ago. Shall we prove faithful stewards, custodians of our Father's business entrusted to our care and management and be permitted to rejoice in a great victory, or shall we prove recreant to our trust and put ourselves under the humiliating necessity of bowing our heads in discomfiture?

In order for our churches to meet the responsibilities of the hour, it is altogether as important for the country churches "to come up to the help of the Lord," as for the larger town and city churches. In a word, it requires all we can do to meet our present obligations to a lost world.

It is of the highest importance that the weaker churches do their best because there are so many more of them than there are of the stronger ones. But without any distinctions or classifications, let

THE BAPTIST.

March 10,

1904.

THE BAPTIST.

us all according as God has prospered us do our level best for our King. He is looking to us. Let us not put him to shame and grief over our shortcomings. The time is short, but we are strong. Let us unitedly under the banner of the Cross, save the day; for we are well able.

A Plea.

Very frequently we are called upon to make corrections of errors that appear in our columns. This we always do, as that which is wrong ought to be made right. When the error is made in our office it is doubly our duty and pleasure to correct all mistakes. However, we would be safe in saying that at least one-half of the mistakes are made by the writers themselves, either in omitting or repeating words. And a fourth of them are made because the copy is so indistinct that it is impossible for the printers or editor to determine what the writer meant to say. In the first place, suffer us to repeat a suggestion often made, that you write with a pen and ink, making each word and letter plain. And then when you have finished the article number all the pages distinctly and put each page in its proper place. This being done, read the article over carefully at least twice. And when all this is done, if there are many transpositions of words and clauses or too much interlining, be sure to rewrite the article with special care, then read it over carefully again. It may be replied that all this requires too much time. But, if you cannot or will not do this, then in all probability the proper thing would be not to send the article. When you pause to think about the matter, it appears at once that it is a presumptuous thing to ask fifteen or twenty thousand people to read an article from your pen. There is no justification for such presumption except the acknowledged merits of the article. In other words, if you are entitled to space in a paper, you are under obligation to yourself as well as to the public to spare no pains to make the article the best of which you are capable.

Again: Please do not under any circumstances allow your article to exceed a column and a half or two columns in our broad measure. A long article will reduce its chances of publication to the minimum point. The readers all say that they do not like long articles and usually do not read them at all. Then where is our justification for thrusting upon the readers that which they do not wish and which will consequently do them no good? In justice to yourself, the paper and the public, so write your pieces for publication, as to make it just as easy as possible for the printer to bring out your article just as you intended it to appear.

We are not irritated at all, but deliberately make these suggestions that we may in a larger measure clear our paper of errors and thus improve it and increase its usefulness. As every individual ought to have a jealous regard for his influence for good, so every feature in the make-up of a paper should have regard to the general

acceptableness and usefulness of the paper. All we mean by this paragraph is improvement all around.

The History Once More.

Since we announced a week ago that The History of Mississippi Baptists was ready for delivery, a large number of orders have come in. Let us again emphasize the fact that the price of the set (2 vol.) is \$3.00 for cloth binding and \$4.00 for full sheep binding, net in both instances. Now, in ordering this work, please do three things:

1. State whether you wish cloth or sheep. If you do not stipulate the binding desired, we will invariably send the cloth.
2. Give name of your express office. If no express office is convenient and you wish books sent by mail include in your remittance 42 cents extra for postage on cloth binding and 46 cents extra for sheep. Remember that we have a very limited number bound in sheep and can fill orders for this binding only until supply shall be exhausted. We have had this work on the market only about ten days and have disposed of one tenth of the edition. This history ought to be put into every Baptist home in the State. It cannot fail to produce large fruitage. Let your orders come right along. We are prepared to fill them on the day they reach us. Let the preachers strain a point to procure this book. Every association in the State is written up more or less full according to the data available. If you want to be sure to get a set, send now. We can make no promises about the future. Only 1,000 sets at the start and going rapidly.

Notes and Comments.

President J. T. Henderson of Bristol, Tenn., declines to accept the presidency of the Southwestern Baptist University.

Mr. E. K. Converse, soldier, citizen and commercial leader, at the age of 80, died at his home in New Orleans, on the night of the 16th. He had lived in New Orleans 65 years.

The first issue of *The Baptist Review and Expositor*, the new theological quarterly, will be made soon. This ought to be a valuable help to our Southern Baptist Zion.

Rev. J. C. Porter died at his home in Ocala, Florida, on March the 6th. He has been a useful brother, having served the Florida Baptists as editor of the *Florida Baptist Witness*, and in many other ways having served his generation well.

A meeting of representative ministers and laymen throughout the Southern States interested in the temperance reform, has been called for Atlanta, April 19th and 20th. Let every friend of The American Anti-Saloon League use his best efforts to make this meeting a success.

Bro. W. R. Whitesides, Booneville, sends a remittance of \$9.00 to cover several subscriptions, saying, "I can't be without THE BAPTIST. I often find an article worth the price of the paper." We greatly appreciate such words and treatment as this.

Dr. Searcy, the faithful and successful pastor at Biloxi, has moved into a brand new home "hard by the synagogue." We rejoice with the doctor in getting located in the very heart of his work. Though having done great things, we are looking for greater at his hands.

The Clinton Church is rounding up its foreign mission collection, which, when all is in, will aggregate the handsome sum of \$300.00, \$50.00 in excess of what the church has ever done before, and this, too, upon top a raise in pastor's salary of \$400.00. They are now paying the entire salary of their pastor, having relieved the Convention Board of doing anything more for them.

Bro. R. P. Broon, Pontotoc, in making a remittance says: "Our church is in good shape. We paid our Bro. Cooper's salary for 1903, and \$75.00 over. Our church has good weekly prayer meeting and good Sabbath School, and a good record for preachers, having had five pastors since back in the fifties. Bro. Cooper and Dr. Slack longer than any other. May the paper grow and continue the good work."

David Sears, a wealthy bachelor of Boston, has given Harvard \$250,000 as a testimonial of regard for President Eliot, who soon will be 70 years old and complete his thirty-fifth year with the university. Some time ago it was made known that there was a deficit in the current expenses of the university, and Mr. Sears, who is a graduate of Harvard, offered to make the shortage good. Contrary to the general understanding, Harvard is not a rich university. Its expenses are very large, and its endowment income does not always meet the outgo.—Ex.

Apropos of the much discussed question of spiritual lethargy and church decadence, we press into service the following paragraph from *The Examiner*: "Busy minds are diligently seeking a reason or reasons for the spiritual lethargy that has so long enthralled the churches of this country. Doubtless many causes have contributed to this result; but may it not be that the root of the difficulty is that there has been so much of pulpit dabbling with theories of evolution, psychology, sociology, and so on, and less of forthright preaching of the verities of the Gospel? Men need to be reminded often and forcibly that 'he that commits sin is the slave of sin,' and that the only escape from that fatal bondage is by the way of the Cross. All the 'ologies' put together never yet saved a soul; but it is eternally true that the blood of Jesus Christ cleanses from all sin'?"

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We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

What is a Pastor?

This question is thus put to draw out several points more pointedly. There may be a multitude of answers in a general way; but the purpose of this article is simply to discuss a pastor's relation to the Sunday-school work. If he is pastor of the church, he is pastor of the School; for it is a department of the church work, or there is fault somewhere. It is an error to have it an organization independent of the church; though to call it the "church at work" is misleading.

Simply supplying the pulpit does not make the preacher a true pastor of the church; for the pastor should be a shepherd, who not only has to "feed the flock," but must "lead" it; caring for the lambs as well as the sheep. Those astray are to

be brought back, and the lost are to be sought for earnestly and without delay. This will require the "go" of the gospel, in one sense, and implies necessity of feeding oftener than once a month, or even once a week, and not always at the platform.

Coming down to plain speech, the pastor is overseer of the church in all its departments of work; not of the preaching service only, but of the prayermeeting, the Sunday-school, the B. Y. P. U., Ladies Societies, etc. In order to be an overseer he certainly should be present and see that everything is done "decently and in order." His most hopeful field is his Sunday-school and there he will find his best helpers. There is no such thing as antagonism.

The next promising field for the pastor is the homes of the people; not to discuss frivolities, but to teach, interest and indoctrinate. Old and young both read these, and the unconverted can be there reached best. Besides, church members often respond for lack of encouragement, and children are allowed to wander into undesirable company, and learn erroneous doctrines. Through the children it will often be found the hearts of unregenerate parents are affected.

Sunday school advocates do not claim the credit of doing more than the preachers; but as helpers of the pastors and cultivating the field for their reaping, no agency is more successful. From the pulpit the minister can only reach those that come to hear him, and a very large part of the non-professors in his congregation are from or through the Sunday-school. Hence the school is of his pastorate, and its success is largely controlled by his interest.

L. A. DUNCAN.

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(Successor to Patton & White)

218 E. Capitol St., JACKSON, MISSISSIPPI.

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KIMBALL,
EVERETT,
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HOBART M. CABLE,
HARVARD, and others.KIMBALL (reed),
KIMBALL (pipe),
BURDETT (reed),
BARKHOFF (pipe),
CLOUGH & WARREN,
and others.

Will send catalogues with prices and terms. Write him.

J. W. PATTON, Jackson, Miss.



LOW ONE WAY COLONIST RATES.

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- Tickets on sale March 1 to April 30, Daily.
- TO California Common Points, Phoenix and Prescott, Arizona; Ogden and Salt Lake City, Utah; Granger, Wyoming, and intermediates.
- TO Billings, Montana, and intermediate points on B. & M. Railway.
- TO Livingston, Logan, Cinnabar, and intermediate points on Northern Pacific Railway.
- TO Helena, Butte, Anaconda, Missoula, and intermediate points on Northern Pacific, including Boulder and Bitter Root Branches.
- TO Spokane, Washington, Nelson, Robson, Trail, and Rosland, and intermediates.
- TO Portland, Oregon; Tacoma and Seattle, Washington; Van Couver and Victoria, B. C., and intermediates.
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- J. N. CORNATZAR, General Agent, Memphis, Tenn.

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Via Illinois Central R. R. to New Orleans and the weekly Southern Pacific S. S. "Louisiana" to Havana. Leave Chicago and Cincinnati Friday morning, leave St. Louis and Louisville Friday noon, arrive New Orleans Saturday 10:00 a. m., leave Saturday 2:00 p. m., arriving at Havana Monday morning. Round-trip and one-way through tickets at unusually low rates. Free Illinois Central R. R. Illustrated Folder on Cuba, giving all particulars, on application.

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Ocean steamship sailings from New Orleans for Mexico, Panama, Central and South America, West Indies and Europe concisely set forth in a special folder issued by the Illinois Central R. R. Send for a copy.

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Special Tours of Mexico and California via the Illinois Central and New Orleans under the auspices of Raymond & Whitcomb, will leave Chicago Friday, February 12, for Mexico and California via New Orleans, also from Chicago Friday, March 4th, for California via the Illinois Central and New Orleans. Entire trips made in special private vestibule trains of finest Pullmans, with dining car service. Fascinating trips, complete in every detail.

Illinois Central Weekly Excursions to California. Excursion cars, through to Los Angeles and San Francisco as follows: Via New Orleans and the Southern Route every Wednesday from Chicago; every Tuesday from Cincinnati. Via Omaha and the Scenic Route every Wednesday from Chicago.

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A delightfully unique city for the tourist to visit. Winter tourist rates now in effect. Double daily service and fast steamheated vestibule trains with through sleeping cars, buffet-library-smoking car service and all meals en route in dining cars. Ask for an illustrated book on New Orleans.

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The Great Southern Hotel, at Gulfport, Miss., on the Mexican Gulf Coast, has 250 rooms single or en suite, with or without bath. Steam heat, electric light, hot and cold running water, and telephone in every room. Reached via Memphis and the Illinois Central's fast morning trains, carrying sleeping and buffet library cars, with a single change, on same train en route to Memphis, into through sleeping car to Gulfport. Send for illustrated folder describing Gulfport and the hotel.

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Direct Pullman Sleeping Car Service via Memphis. Send for book describing this most interesting of health and pleasure resorts.

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Another Improvement in Passenger
Train Service on the Queen
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Commencing Sunday, January 10th, trains 7 and 8 will run through between Birmingham, Ala., and Shreveport, La., carrying as heretofore first-class vestibule coaches and Pullman Buffet Parlor Car. This train connects at Birmingham with trains between Atlanta and Birmingham in both directions.

This new arrangement will afford the traveling public an additional facility which has been greatly needed for a long time, and will no doubt meet with very liberal patronage.

The management of the Queen & Crescent Route, always desirous of affording the public the very best service possible, has embraced the first opportunity to make this improvement.

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Railroad Company.

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SCHEDULE, Effective January 3, 1904:

No. 1. No. 3. No. 5.

Leave Jackson: 3:35 p. m. 4:30 a. m.

Leave Hattiesburg: 7:05 p. m. 8:10 a. m.

Arrive at Gulfport: 10:00 p. m. 11:15 a. m.

No. 2. No. 4. No. 6.

Leave Gulfport: 7:10 a. m. 3:45 p. m.

Arrive Hattiesburg: 10:30 a. m. 6:55 p. m.

Arrive at Jackson: 2:10 p. m. 10:25 p. m.

GULFPORT—Mississippi's Greatest Deep Water Port, only twelve hours from Memphis.

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Established 1891 by the present Manager, with its four branch agencies offers the best service to teachers and schools in the South and West. Full particulars free. Chas. J. Parker, Manager, Raleigh, N. C.

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must have a sufficient supply of
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In order to develop into a crop. No amount of Phosphoric Acid or Nitrogen can compensate for a lack of potash in the soil.



Strawberry Plants.

can supply strong, well rooted plants of six leading varieties, as follows:

Excelsior
Miehl's Early
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Price 50 cts. per 100 or 500 for \$1.25 delivered at express office nearest shipping point. Write for prices on large lots. Plants can be successfully set up to April 15th.

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SCHEDULE OF THE
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North Bound—Daily.

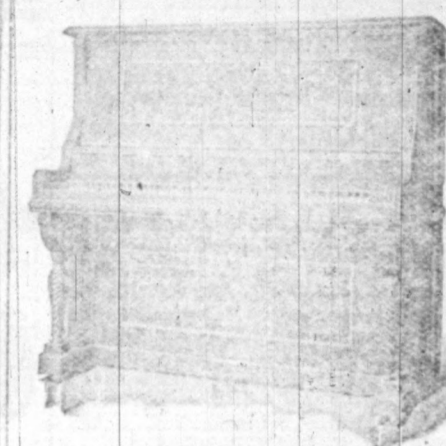
Stations	No. 2	No. 4
Mobile	7:40am	4:10pm
Orchard	7:57am	4:27pm
Crusher	8:14am	4:44pm
Sammes	8:31am	4:59pm
Wilmer	8:48am	5:17pm
Latonis	9:05am	5:34pm
Brashy	9:22am	5:51pm
Donovan	9:39am	6:08pm
Evansville	9:56am	6:25pm
Lucedale	10:13am	6:42pm
Edwank	10:30am	6:59pm
Bekley	10:47am	7:16pm
Merrill	11:04am	7:33pm
Leah	11:21am	7:50pm
Little Creek	11:38am	8:07pm
Beaumont	11:55am	8:24pm

South Bound—Daily.

Stations	No. 1	No. 3
Mobile	12:31pm	7:43pm
Orchard	12:48pm	8:00pm
Crusher	1:05pm	8:17pm
Sammes	1:22pm	8:34pm
Wilmer	1:39pm	8:51pm
Latonis	1:56pm	9:08pm
Brashy	2:13pm	9:25pm
Donovan	2:30pm	9:42pm
Evansville	2:47pm	9:59pm
Lucedale	3:04pm	10:16pm
Edwank	3:21pm	10:33pm
Bekley	3:38pm	10:50pm
Merrill	3:55pm	11:07pm
Leah	4:12pm	11:24pm
Little Creek	4:29pm	11:41pm
Beaumont	4:46pm	11:58pm

NORTH BOUND.

No. 4—Daily	No. 1
7:48pm Lv. Beaumont	9:24am
7:34pm " Wingate	9:08am
7:41pm " New Augusta	9:01am
7:49pm " Mahad	8:54am
8:04pm " Ragland	8:37am
8:18pm " McCallum	8:28am
8:33pm Ar. Hattiesburg	8:07am
No. 2	No. 3
10:10am Lv. Beaumont	4:23pm
10:11am " Hintonville	4:02pm
10:51am " Richton	3:42pm
11:32am " Loper	3:21pm
11:28am " Overton	3:05pm
11:56am " Ellisville	2:37pm
12:25pm Ar. Laurel	2:08pm

In the Crusade
In This Country

for the cause of religion, education, and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contributed a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. Then we maintain that the home, the very corner-stone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of these warring of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within his territory at least, to have a musical instrument, as he sells pianos and organs on easy payments to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

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Jackson, Mississippi.

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This is the old reliable, founded in 1826.

Send for Catalogue.

W. I. LOWREY, D. D., President.

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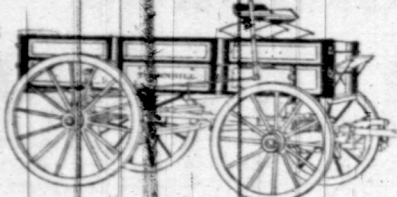
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P. ROCKS

Bred for Health, Vigor and Egg Production as well as to the Standard. An extra good lot of hens mated to fine males, the best I have ever bred.

Eggs \$1.50 per 15. I SAT
ISFY MY CUSTOMERS.W. R. TATE,
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THORNHILL WAGONS.

These wagons are warranted to run easier than any wagon on the market.



They are well built, of high grade material, and in every way warranted to give satisfaction.

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ACID IRON MINERAL

Is a great natural remedy of wonderful curative power, mined from a natural deposit. It cures all diseases involving inflammation, by purifying the blood, and directly healing the inflamed parts. Try it on an external sore and watch its magic healing. It acts in exactly the same way on all internal inflammation, such as Dyspepsia, Indigestion, Rheumatism, Kidney Disease, Stomach and Bowel Troubles. Numerous testimonials that it cures when all other remedies fail.

"Cured me completely of bladder trouble."—Mrs. Nadine, Winston, N. C.
"For sores A. I. M. is worth its weight in gold."—J. H. Davis, Beaufort, S. C.
(Blood Poison.) By the use of A. I. M. I was cured in a few weeks."—J. P. Wingard, Branchville, S. C.

No equal for diseases peculiar to women. Tones up the entire system. Four weeks' treatment, only 50cts. If your druggist cannot supply you, write to:
ACID IRON MINERAL CO., J. H. Garst, Gen. Mgr., Salem, Va.
P. H. Halliwell, Pres., Columbia, S. C.



Are the **Best Lesson Helps** published. With the thought of constant growth, they were greatly enlarged and improved at the beginning of the year. Prices have also been reduced.

MONTHLIES		LESSON LEAFLETS	
Baptist Superintendent	7 cents	Bible Intermediate	1 cent each
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per copy per quarter		Picture Lessons	
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Advanced	2 "	75 cents	
Intermediate	2 "	per quarter	
Primary	2 "	HOME DEPARTMENT SUPPLIES	
Our Story Quarterly (new)	1 1/2 "	OF ALL KINDS	
per copy per quarter		Senior H. D. Quarterly	
per copy per quarter		Advanced H. D. "	
per copy per quarter		4 cents	
ILLUSTRATED PAPERS		per copy per quarter	
Young People (weekly)	13 cents	per copy per year	
Boys and Girls (weekly)	5 "	13 cents	
Our Little Ones (weekly)	4 1/2 "	50 cents	
Young Reamer (semi-monthly)	4 "	22 "	
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(The above prices are all for clubs of five or more.)		12 "	
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If your School is not using the Convention Series, you should send for samples and compare with those you are now using.

Our Specials for this year are: **Kind Words**, which is enlarged and improved, making it a first-class religious paper for young people, and the **Bible Class Quarterly**, for adult grades, unique among Sunday School publications. Send for samples.

Our B. Y. P. U. Quarterly is in constant demand for the B. Y. P. U.

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Positions Guaranteed

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They will take your note for tuition, payable when you secure a position.

CAR FARE PAID.
GOOD BOARD CHEAP.
Some Free Scholarships.

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DO YOU WISH TO EARN 4 NICE PREMIUMS?

WE WILL MAIL YOU an outfit of 30 papers of seed and 30 "Certificates," and ask you to see and talk with just 30 people, giving each one a paper of seed and a "Certificate" both for 30. You thus cover a neighborhood thoroughly and have sold only 30 packets of seed, and yet we will not only send you premium (your selection) as soon as you send us the \$1.50 for the 30 papers seed, but we will also send you other premiums according to the number of customers made by your distribution—and so you may not only earn the 4 articles pictured here but others as well, and do it with but little trouble. Shall we send you an outfit?

Reference: City Bank.
Money for General Prizes on deposit with City Guarantees Company of Richmond, Va.
Our new plan is a wonder—works like a charm for the agent. Premiums earned without the disagreeable task of peddling off a lot of seed. Our famous King's Cotton is known the world over. Our Vegetable Seeds must become equally as famous—this is our goal.

LOOK! \$1.00 FOR 50 CENTS.

To all who send this advertisement and 50cts. we will send a regular \$1.00 box of Valentino's Old Fashioned Sweet Gum containing twenty 5ct. packages. This sweet gum is unlike any other chewing gum. It is pure, it aids digestion and promotes good health. For sale by all dealers.
VALENTINO MANUFACTURING CO., Nashville, Tenn.
(This offer is bona fide.—Ed.)

Westbrook Manufacturing Co.

MANUFACTURERS OF
Interior Finish and Mill Work
SPECIALTIES.

Store Fronts, Counters, Shelving, Office Tables and Fixtures, Casing, Base, Door and Window Frames, Pine and Oak Cabinet Manteis, Turned Work and Brackets. Send us your bills for estimate and we will save you money.

L. C. ADAMS, Sales Agent.

Office 210 E. Capitol Street, Jackson, Miss.

Select Prize Cotton

is in the land for large yields. Its record is unequalled at Mississippi and Georgia Experiment Stations. With cotton at 13 cents it will give you large profits. As proof of its merits will sell bulk of seed to my neighbors. Write today for circulars and prices to W. B. F. LEWIS, Lewiston, La.

CURE CANCER

Home treatment. Thousands of testimonials, no matter how malignant or long standing, if you use the

Chicamanga Cancer Remedy.
Chicamanga Medicine Company,
Chattanooga, Tenn.

\$100—Dr. E. Dechthon's Anti-Diuretic may be worth to you more than \$100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. \$1. Sold by The Jones Drug Store, Jackson, Miss. Mail orders promptly filled.

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and STATION WORK for RAILWAY SERVICE. We will teach you quickly, thoroughly, practically, and keeping tuition if situation is not assigned you. For full particulars address DALLAS TELEGRAPH COLLEGE, Dallas, Texas.

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Marriage Certificates 5c to \$1.50.

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Matthew Henry's Commentary—6 vols.....	7 20
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Large, illustrated.....	1 00

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BAPTIST BOOK CONCERN, Inc.
642 4th Ave., Louisville, Kentucky.
AGENTS WANTED.

Money Saved Is Money Made.

Dr. Wm. Self, of Webster, N. C., an old practitioner of medicine, tells us that after many years experience in medicine he finds it money saved to his patients to use Taylor's Cherokee Remedy of Sweet Gum and Mullein for coughs, colds and consumption. At Druggists 25 and 50 cents.

Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

Olivia Newman.

Olivia Newman, daughter of Willie and Lina Newman, died of measles February 5, 1904, near Palestine, Hinds county, Miss. Ollie was ten years old. She was very obedient and helpful to her parents, and affectionate to all. She learned well in school. Under the guidance of a pious tender hearted mother, the teachings of the church and Sunday School, she had early religious impressions, which, often leading her to humility and prayer, gives us hope that her young heart was changed and that she is now with Jesus. The children are left. May the Lord bless this bereavement to the good of all the family.

Mrs. Mae Gibson.

Mrs. Mae Gibson, a young woman of 22 years of age and a member of the First Baptist Church of Collins, died on the first day of March after a brief illness of three days. Her husband, H. C. Gibson, preceded her eighteen months, having died from a fall from a building. Her loss of him in their young married life crushed her heart and she never again enjoyed life. Such beautiful loyalty to her husband commended her to all thoughtful people. When stricken she told her father that the hand of death was upon her, and made arrangements for a home for her only child, a boy 20 months old. The parents and relatives of the deceased have the full sympathy and earnest prayers of the entire community.

Her Pastor, T. D. Bush.

Jeff Morris.

On March 1st the reaper death entered our midst at Hebron and claimed for his own Mr. Jeff Morris, and though God's ways seem dark we know they are wise and have faith that sometime we'll understand.

To those bereft of what they held so dear, and especially to the grief-stricken orphan children, we extend our tenderest sympathy.

Though the way appears rough and dark are the clouds of despondency and all seems gloom and loneliness, may this affliction be but another stepping-stone that leads them to the city eternal. A voice is hushed but it has taken up the glorious strain in Paradise. Another link of the family chain is missing, but may the orphans realize that it has united with one already on the other shore and strive, with those sweet angel spirits hovering near, to make it a perfect one in eternity.

Though they are denied thus early in life the pilgrimage the love of earthly parents we would point them to One who has promised to be a Father to the fatherless and to be near to those of a broken heart and there may they find sweet comfort and guidance for their faltering footsteps.

Married.

On the night of the 25th of February at 7 o'clock, at the home of the bride's father, Mr. Ed Welch, Mr. A. C. Hazlewood and Miss Fannie Welch were married by J. J. Walker.

On December 23, 1903, Mr. Clide Gilbert and Miss Kate Slay were united in the bond of holy wedlock. May this young couple have a long and prosperous journey along the pathway of life. G. W. Nutt, officiating.

My Day's a Coming.

I know my saying's common,
But it's no less wrong for that.
(It's like some other proverbs
That we rattle off so pat.)
It's not a healthy doctrine,
For it brings too little cheer.
Don't say, "My day's a coming,"
Why, your day is always here!

None of the days is labeled,
They are every one for you;
Your day, if you'll but use it,
For the best that you can do.
Your day—and the one who gave it—
Every night your strength restores.
Don't say, "My day's a coming,"
For the one that's here is yours.

In God's last grand accounting
Twill be asked of you and me
Just how we used our day store
In the place where mortals be.
Then, if you spent them waiting,
All the wasted days you'll rue.
Your day was never "coming"—
You'll find they were all for you—
W. Gilman, in Los Angeles Herald.

100 CALIFORNIA VIEWS 10 Cents.

All different. Nice for albums, decorations, instruction.
E. H. Rydall, 444 S. Broadway,
Los Angeles, California.

Jackson Art Studio.

If you want up-to-date photographs made by a first class photographer, call on B. F. ALFORD, at the JACKSON ART STUDIO, 206 E. Capitol Street, Jackson, Miss. The only place to get the

Artist's Proof-Print.

Give me a call. I will treat you right.
B. F. ALFORD.

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SPECIAL REPRESENTATIVES in this county and adjoining territories, to represent and advertise an old established business house of solid financial standing. Salary \$21 weekly, with expenses, advanced each Monday by check direct from headquarters. Horse and buggy furnished when necessary position permanent. Address, Blew Brothers, 600 Monon Bldg., Chicago, Ill.

Itch on human cured in 30 minutes by Woolford's Sanitary Lotion. This never fails. Sold by The Jones Drug Store. Mail orders promptly filled

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There are no tents that we cannot build. Our Specialty is Gospel Tents. Try one of our Water and Mildew proof tents. They will not rot. We want to quote you prices.
M. D. & H. SMITH,
Dalton, Ga.

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ELEGANT CENTURY SEWING MACHINES, BALD-BEARING, \$13. Warranted 25 years; sent on free trial. CASH OR EASY MONTHLY PAYMENTS.

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Whittier, when asked where he studied theology, replied: "On my knees, reading my Bible and Henry's Commentary." Whittier read it continuously through four times.

The Baptist. Jackson, Miss.

Dr. H. H. HARRISON,

Practitioner in the City of Jackson.
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WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.
[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

OAKLAND, MISS., Feb. 20, '91.

Mrs. JULIA T. JOHNSON, CLIN-
TON, MISS.

Program.

March 1904

Subject—Italy.

"In due season, we shall reap if we
faint not."

1. The 111th Psalm, to be read alter-
nately.

2. Thanksgiving for all God's good-
ness, making mention of the truth as it
is in Jesus.

3. "A Review of Progress" by Dr. E.
E. Bomar.

4. Ways of Helping Missions—Prayer,
Matt. 9:37, 38; 2 Cor. 1:11; Preaching,
Mark 3:14; Sustaining, 1 Cor. 9:14.

The reward of sharing in missions:
Fruit eternal, John 4:36; Fruit propor-
tionate, 2 Cor. 9:6; Our Lord's commen-
dation, Matt. 25:23.

5. Keynote of Short Talk by leader:
"I see no business in life but the work of
Christ, neither do I desire any employ-
ment in all eternity, but His service."—
Henry Martyn.

6. Extracts from letters—"Italy and
the Gospel" by Dr. Whittinghill.

7. Letters from "Piousists" to Italy
who are to be appointed at least two
weeks before the meeting to make an
imaginary trip and write to the Society
regarding various points of interest.

8. Business, etc.: Appoint Commit-
tee to distribute envelopes for "Special
Offerings for Home Missions" through-
out the church if this has not already
been done, also arrange for observance
of the Week of Prayer.

9. Remember to honor God by special
prayer for special needs offered by
different members of the Society. In an
"Ideal" meeting, all prayer is in the
leader or included in the opening exer-
cises.

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Our next work is for missions.
Very Sincerely,
MISS. LOU NEELY, Secretary.

Our Monthly Topic—Italy.

In the year of our Lord, 325,
the Roman Emperor Constantine,
nominally embraced Chris-
tianity and issued a decree, pro-
tecting all those who followed
his leadership. Gradually, the
simple gospel of Christ became
corrupt under the influence of
superstition and tradition. In
the eighth century, the Pope of
Rome acquired temporal power,
and three centuries later, Pope
Gregory 7 declared himself infal-
lible. Victor Imanuel became
King of Italy, in 1870, and since
that time the Pope has had no
temporal power and has been vir-
tually a prisoner at the Vatican.

The new Pope is a man of sim-
ple, unpretentious spirit, but the
papacy, of which he is the head
and front, maintains, as it has
ever done its antagonism to the
pure gospel of Christ. Dr. George
B. Taylor says: "Our work is a
hand-to-hand fight with the
priesthood, for individual souls,
we using only the sword of the
spirit against their worldly arts
and influence." The Southern
Baptists began work in Italy, in
1870, Dr. Wilson Cote being

their missionary. In 1878, Dr.
George B. Taylor gave up one
of the most important pastor-
ates in Virginia, to become a
missionary to Rome. During
these thirty years his labors
have been arduous. To human-
ize the results are not startling,
but the seeds sown will doubt-
less yield an abundant harvest,
in God's good time.

J. T. J.

A Woman's Heart.

A house that is comfortable in
the material accessories of life
brings less to the soul than the
companionship of a congenial
spirit. When you are with those
you love there comes into the
heart a home feeling that cannot
be imparted by the most luxuri-
ously appointed rooms. Women
are often characterized as home
makers, but they do not make a
home by minute attention to
the external ordering of their
houses and the manage-
ment of their families; they only
make a home as they radiate the
home atmosphere of sympathy,
comprehension and love. The
best thing a woman has to give
a man is her heart, and when her
personality has the deep affini-
ties of character with his own,
she makes him rich beyond any
computation of figures. Where
she is, there is home and love
and solace. Most men instinct-
ively feel this, and many a one
whom the world calls a money-
grabber, is not moved by love of
gain, but by the desire of bring-
ing to the woman who has
blessed his life with her heart the
material comforts that may
make her ways a little pleasant-
er. If you could look into his
soul you would see that he
knows and feels that the best
thing life has brought him is a
woman's heart.—Watchman.

BRIGHT'S DISEASE

Caused the Death of Doctor Bright.

Bright's Disease is simply slow conges-
tion of the Kidneys. In the last stage
the congestion becomes acute and the
victim lives a few hours or a few days,
but is most suffering. This insidious Kid-
ney trouble is caused by sluggish, torpid,
congested liver, and slow, constipated
bowels, whereby the kidneys are involved
and ruined.

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Coughs

"My wife had a deep-seated cough
for three years. I purchased two
bottles of Ayer's Cherry Pectoral,
large size, and it cured her com-
pletely."—J. H. Burge, Macon, Col.

Probably you know of
cough medicines that re-
lieve little coughs, all
coughs, except deep ones!

The medicine that has
cured the worst of deep
coughs for 60 years is
Ayer's Cherry Pectoral.

Three sizes: 25c., 50c., \$1.00.
Consult your doctor. If he says take it,
then do as he says. If he tells you not to
take it, then don't take it. He knows.

An inactive liver prevents any
cough medicine from doing its best
work. Ayer's Pills are liver pills.
J. C. AYER & CO., Lowell, Mass.

DEAR MRS. JOHNSON:

The ladies of Spring Hill Bap-
tist Church organized a Ladies
Aid Society Nov. 1903, and the
work that we attempted first
was for the Orphanage. As we
started so late we could not get
our offering ready by thanksgiv-
ing, so we did not send "til the
first week in December." The
value of box and contribution
was \$19.82.

Our next work is for missions.

Very Sincerely,
MISS. LOU NEELY, Secretary.

Our Monthly Topic—Italy.

In the year of our Lord, 325,
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Caused the Death of Doctor Bright.

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Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, "'tis sweet to live;"
Somebody said, "I'm glad to give;"
Somebody fought a valiant fight;
Somebody lived to shield the right;
Was that somebody you?

How to Spell Cat.

Brown—"I had a letter from Smith this morning, and I bet you a cooky you don't guess in half a dozen guesses how the ignorant beggar spelled cat."

Jones—"I bet I do."

Brown—"All right, then; fire away."

Jones—"C-a-t-t."

Brown—"No."

Jones—"C-a-t-t-e,"

Brown—"No."

Jones—"K-a-t."

Brown—"No."

Jones—"K-a-t-t."

Brown—"No."

Jones—"K-a-t-t-e."

Brown—"No."

Jones—"C-a-g-h-t."

Brown—"No."

Jones—"Well, how did he spell it?"

Brown—"C-a-t."

Jones (angrily)—"But you said he was an ignorant beggar."

Brown—"So I did, but it is not likely that he would be so ignorant as not to be able to spell cat."—March Woman's Home Companion.

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